A U M

If anyone think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue.

—JOSEPHUS.

THEOSOPHY

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THE BATTLE FOR RECOGNITION

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves. —H. P. BLAVATSKY, 1888.

THE monthly magazine, *Lucifer,* which H. P. B. conducted during the last years of her life in London, was not only an organ for the dissemination of Theosophical teachings among students and members of the Society. Besides performing this function, *Lucifer* was also a forum of controversy, in which Christians, socialists, materialists, free-thinkers, and even Roman Catholics, all had opportunity to express their views. "Theosophy," its editor wrote, "allows a hearing and fair chance to all." During this phase of the Movement, the cycle was at its height; it was a time when the public interest aroused by the "novelty" of Theosophical ideas was augmented by the tremendous force of H. P. B.'s actual presence in London, so that such free discussions gained the attention of many readers outside the area of the Theosophical Movement itself. And, as each objection or criticism was offered, it became a focus for the clarifying light of H. P. B.'s comment on the point at issue, for repetition of the basic purposes of Theosophical endeavor and for correction of misconceptions.

The article, "Force of Prejudice," published by H. P. B. in *Lucifer* for July, 1889, in answer to an editorial written for the secularist *National Reformer* by Charles Bradlaugh, illustrates the effectiveness of her defense of Theosophy. Bradlaugh was the greatest English Freethinker of the nineteenth century, of unquestioned

sincerity and humanitarian purpose. He founded the National Secular Society and was its president until his death in 1891. England owes to him her Affirmation Law, passed during his service in Parliament, under which witnesses in court may give evidence without calling upon any "God." Bradlaugh, however, was an "uncompromising Atheist," and his narrow enthusiasm for materialism found expression in an unfair attack upon Theosophy, manifestly the outcome of only a superficial inquiry into its teachings, and reliance on authorities which could not possibly have provided him with correct information. The occasion for his editorial, which H. P. B. reprinted in *Lucifer,* was the joining of the Theosophical Society by Mrs. Annie Besant, who had hitherto been his active and devoted associate.

"Force of Prejudice" deals specifically with each of Mr. Bradlaugh's assertions, and the impartial reader cannot help but be impressed by the justice of the Theosophical position as stated by H. P. B. She had only to expose the mistaken assumptions of the Freethinker, by pointing to the actual teachings and objectives of the Theosophical Movement. ("Force of Prejudice" is reprinted in this issue of THEOSOPHY.)

Today, however, the problem of defending Theosophy against either the ignorance or the malice of its critics is far more difficult. No longer is there simply the task of meeting with facts the irresponsible statements of writers outside the Theosophical area; today students must contend also against misconceptions that "nominal but ambitious" theosophists have themselves fostered. It is the bitter truth that, with some few exceptions, present criticisms directed at what the world regards as Theosophy must be accepted as *just* in many respects, except for the fact that what is attacked is not Theosophy at all. Moreover, in some instances, these critics exhibit a much clearer understanding of the spirit of Theosophy than the so-called "theosophists" whose ideas are called into question.

There is, for example, the article, "Humanism *versus* Theosophy," published in the English *New Adelphi* for Sept.-Nov., 1929. The writer, G. B. Edwards, is remarkably sympathetic to Theosophical ideas, yet suffers some bewilderment at the curious assertions and conduct of theosophical exponents. In reviewing Geoffrey West's biography of Mrs. Besant, he observes: "when C. W. Leadbeater says of her: 'I have stood beside your President in the presence of the Supreme Director of Evolution on this globe,' one wishes they were less sophisticated people." Or, he might have added, that the theosophists who believe this statement were *more* sophisticated!

Mr. Edwards reflects a natural distrust of the pseudo-theosophical emphasis on the "amazing" and the "wonderful." He can see no relevance to immediate problems in the (garbled and erroneous) "teaching that life on earth has come from Mars and will go on to Mercury and is now doing the third of its seven rounds on the fourth of the seven planets in the fourth of the seven chains of the Logos of this, the fourth Manvantara." This engaging familiarity with ultimate mysteries leaves him cold, although he admits "It may be quite true."

The "concept of Karma" Mr. Edwards acknowledges to be "a singularly clear description of the relation between the soul and its circumstance"; he approves "the crucial dogma of Reincarnation which crystallizes out a hundred spiritual truths," yet quite reasonably objects to "belief in a literal fulfillment which seems to me entirely misleading." By this he means the "startling announcement" that the "Master Jesus—whose body for three years provided the vehicle for the incarnate Christ—now lives in the mountains of Lebanon, clothed in a Syrian body." In this, he says, "I don't believe for a moment." Nor is there anything in Theosophy itself to suggest that he should. Finally, regarding Mrs. Besant's hopes for Krishnamurti as the vehicle of the new "World Teacher," Mr. Edwards doubts that the young Hindu will "prove to be so strong a soul as to resist all the 'spoiling' he has inevitably undergone," and concludes his review:

> Besides, I do not believe the Christ is a person; and I do not believe that He rises in one man alone. I believe rather with George Fox that "He teacheth every man that cometh into the world."

The surprising thing about Mr. Edwards' article is that he shows no real prejudice against Theosophy, in view of the brand of teaching he has come to know by that name.

Another source of the misconceptions under which writers labor has been the ostentatious quest for psychic powers pursued by some theosophists. In his *Modern Man in Search of a Soul,* Charles Jung, discussing the current tendency to introspection, says that "every Theosophist" asks the question: "What shall I experience at higher levels of consciousness?" Where did he get this idea? There seems to be ample excuse for his opinion that "Western Theosophy is an amateurish imitation of the East." Theosophists have apparently discussed the idea of perfected men with him quite intimately; in fact, he writes that "some of them have assured me that I am unwittingly inspired by the Mahatmas with every good thing I say, my own inspirations being of no account whatever." After such an experience, the thoughtful reader of Dr. Jung's book can respect

him for his view that an important psychological truth lies hidden in the idea of Mahatmas, although their literal being he regards as "mythical." He adds:

> It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only this East is not a Tibetan monastery full of Mahatmas, but in a sense lies within us. It is from the depths of our psychic life that new spiritual forms will arise; they will be expressions of psychic forces which may help to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that circumscription of life which has grown in the East into a dubious quietism; also something of that stability which human existence acquires when the claims of the spirit become as imperative as the necessities of social life.

Dr. Jung is no philosopher, nor even a metaphysician; he is a psychoanalyst with wide experience in the psychic ills of mankind. However veiled the ultimate truths of life may be to his eye, there is far more real perception in this paragraph than in the outpourings of those who have made personal gods of the Elder Brothers of mankind. Not he, but alleged "theosophists," have covered this sacred teaching with a dark obscurity by flaunting false claims before the world.

The chapter devoted to Theosophy in Count Hermann Keyserling's *Travel Diary of a Philosopher* is a curious mixture of intellectual penetration and a blindness that is hard to explain except as dulled moral perception. He is entirely taken in by the claims of special occult vision by Mrs. Besant and Mr. Leadbeater; yet at the same time he is able to point to the basic contradictions in Adyar Theosophical profession and practice. After a visit as a guest of Mrs. Besant at the headquarters of the T. S., Count Keyserling recorded his impressions. He regards the development of the Theosophical Society as an "Anglo-Saxon" materialization of Eastern spiritual ideas, to which a tendency toward sacerdotalism has been added.

> . . . in the hands of the theosophist [he writes], the Indian doctrine of the essential independence of the individual, which is heightened from stage to stage, has retreated so considerably, compared with the other, according to which guidance is necessary, that the theosophic religious community, in spite of all assertions to the contrary, is being crystallized more and more into a kind of Catholic Church within which faith in authority, readiness to serve, and obedience are the cardinal virtues . . . the object of the theosophists is . . . the triumph of their personal beliefs. They are the disciples of a new religion.

In his analysis of Yoga, Keyserling exposes the materialism in the desire for psychic powers. One of the most misunderstood aspects of Yoga practice, he rightly observes, "is the belief that the strengthening or transmuting of the forces of life somehow or other necessarily involves moral and spiritual progress." He is at some pains to show that spiritual development has literally nothing to do with the acquirement of occult powers:

> Exclusive preoccupation with Yoga has probably deteriorated most of those who have subjected themselves to this training. Everything depends in what spirit, in what way, and for what reason Yoga is practiced. . . . Anyone who disciplines himself along the lines of a presupposed faith will become more and more blindly faithful; again, if this disciple is guided by selfish intentions, his egoism will increase accordingly. . . .

Most of the Theosophists Keyserling has met "are concerned with the attainment of 'higher' powers, whose possession they regard as a sign of spiritual advancement." This he identifies as "the truly Western spirit, which desires expansion, which loves the chase after riches and external success; for that is what strife after the Siddhis means, and nothing else." His own view on these matters is revealed in the following:

> If the theosophists would recognize their efforts as worldly, nothing whatever could be said against them. I personally sympathize with them altogether, because I find it highly satisfactory that at last a considerable number of men are pursuing occult studies systematically, no matter how erroneous their presuppositions may be. On the other hand, it cannot be denied that their all too simple belief that they are pursuing the road to saintliness, when in fact they are striving for worldly advancement, makes them a little ridiculous.

One wonders what Count Keyserling is himself "striving for." Further on he speaks of the "many psychologically and neurologically abnormal people who belong to the Theosophical Society," arguing against the idea that a diseased state is justified by the fact that abnormal psychic powers "are evinced most frequently by pathological natures." "There is only a short step from such 'saints' to the ordinary mediums, most of whom are humanly worthless . . . one need only cure such higher beings, and they will reveal themselves very rapidly as average men, for this is what they are in essence."

Having paid these respects to the theosophists at Adyar, Count Keyserling proceeds on his "travels" to other vantage-points of criticism and display of his personal brilliance. He is "grateful" for the "systematic" study of "occultism" by theosophists—even if it drives them crazy—and goes gaily on his way!

To the students of H. P. Blavatsky and William Q. Judge, however, Keyserling's thrusts are painful, even if they do not reach "home." There has been a tragic default of responsibility, that Theosophy should have the kind of representation he encountered, that the declining phase of the Theosophical Movement should have the Karma of being portrayed before the world of modern thought in so morally trivial a spirit, and as though there were no other aspect to be considered. In the writings of Keyserling, and of others whose comments and criticisms are at a similar moral level, lies the necessity for publication of such books as *The Theosophical Movement,* of such articles as the series, "Aftermath," which appeared several years ago in this magazine. How can there ever be a general appreciation of what Theosophy really is, what its origin, and what the purposes and objectives of the Theosophical Movement, unless there is complete and thorough exposure of the false prophets sailing under Theosophical colors? And how can there be a successful "fraternization" movement among theosophists, joining them all under the banner of a single Cause, so long as there are so many theosophical "sects," each with a "cause" of its own, each with its own hierarchy of teachers and "authorities"? Fraternization among the various Theosophical groups, with their present differences of leadership and interpretation, could attain but the union of empty phrases and fine professions, the shadowy similarity brought by a night of ideals.

But there is a bond of unity which stands above all forms of organization, all claims and conflicts of authority. It is the unity of aim, purpose and teaching, and there are those in all societies, all groups of students, who find their strength and their inspiration in this common resource. They are the forces of the new cycle, moving on toward the hour when knowledge will be needed, and pretensions shall go for naught. Their energies are spent in planting new ideas on *clean* places, in rectifying the errors of old, and in slowly but surely recovering the lost ground of past failures. Another generation is growing up in the world, as among theosophists, and daily new opportunities arise for spreading the truth about the teachings of Theosophy. The betrayers of the Movement cannot always draw upon the strength which was never theirs, but which they inherited from the initial impetus given by the Founders. That capital is almost exhausted today, and it cannot be renewed. The charlatans and pretenders will find other names to conjure with, and while many will be deceived, the Cause of Theosophy, at least, will not suffer from their false claims.

FORCE OF PREJUDICE

By H. P. BLAVATSKY

"The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shown;
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes."
—POPE.

IT is, indeed, shorter and easier to proceed from ignorance to knowledge than from error," says Jerdan.

But who in our age of religions gnashing their teeth at one another, of sects innumerable, of "isms" and "ists" performing a wild *fandango* on the top of each other's heads to the rhythmical accompaniment of tongues, instead of castanets, clappering invectives—who will confess to his error? Nevertheless, all cannot be true. Nor can it be made clear by any method of reasoning, why men should on the one hand hold so tenaciously to opinions which most of them have *adopted,* not *begotten,* while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized "authority," for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, every one in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new thing. More so even, in truth, than the Athenian of Paul's day. Unfortunately, the new crazes men run after, now as then, are not *truths*—much as modern Society prides itself on living in an age of facts—but simply corroborations of men's hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race on the correct definition of the anatomy of a mosquito's *proboscis,* down to half-starved penny-a-liners on the war-path after sensational news. But, it is only *such* facts as serve to pander to one or another of the prejudices and preconceptions, which

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NOTE: This article first appeared in *Lucifer* for July, 1889.

are the ruling forces in the modern mind that are sure of their welcome.

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing *ism*ical authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with uplifted eyebrows and in wonderment, it will begin by being solemnly and almost *à priori* tabooed and thence refused *per secula seculorum* even a dispassionate hearing. People will begin to comment upon it—each faction in the light of its own prejudice and special craze. Then, each will proceed to distort it—the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

Thus act all the religious *isms,* even so all the independent Societies, whether scientific, free-thinking, Agnostic or Secularistic. Not one of these has the faintest correct conception about Theosophy or the Society of this name; none of them has ever gone to the trouble of even enquiring about either—yet, one and all will sit in Solomon's seat and judge the hateful (perhaps, because dangerous?) intruder, in the light of their respective misconceptions. We are not likely to stop to argue Theosophy with religious fanatics. Such remarks are beneath contempt, as those in "Word and Work" which, speaking of "the prevalence of Spiritualism and its advance *under the new form of Theosophy*" (?), strikes both with a sledge-hammer tempered in holy water, by first accusing both Spiritualism and Theosophy of "imposture," and then of *having the devil.**—But when in addition to sectarian fanactics, missionaries and foggy retrogrades, in general, we find such clear-headed, cool, intellectual giants as Mr. Bradlaugh falling into the common errors and prejudice—the thing becomes more serious.

It is *so serious,* indeed, that we do not hesitate to enter a respectful yet firm protest in the pages of our *journal*—the only organ that is likely to publish all that we have to say. The task is an easy one. Mr. Bradlaugh has just published his views upon Theosophy in half a column of his *National Reformer* (June 30th) in which article—"Some Words of Explanation"—we find some half-a-dozen of the most regrettable misconceptions about the supposed beliefs of Theosophists. We publish it *in extenso* as it speaks for itself and shows the reason of his displeasure. Passages that we mean to controvert are underlined.

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* "Many, however," it adds, "who have had fuller knowledge of spiritualistic pretensions than we have, are convinced that, in some cases, there are real communications from the spirit world. If such there be, we have no doubt whence they come.

SOME WORDS OF EXPLANATION

The review of Madame Blavatsky's book in the last *National Reformer* and an announcement in the *Sun* have brought me several letters on the subject of Theosophy. I am asked for explanations as to what Theosophy is, and as to my opinions on Theosophy. The word "theosoph" is old, and was used among the Neoplatonists. From the dictionary, its new meaning appears to be, "one who claims to have *a knowledge of God,* or of the laws of nature by means of internal illumination." An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. *A Monist could not be a Theosophist. Theosophy must at least involve Dualism.* Modern Theosophy, according to Madame Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I have not had the opportunity of reading Madame Blavatsky's two volumes, but I have read during the past ten years many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to have sought to *rehabilitate a kind of Spiritualism in Eastern phraseology.* I think many of their allegations utterly erroneous, and their reasonings wholly unsound. I very deeply indeed regret that my colleague and co-worker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts, matters which seem to me *as unreal as it is possible for any fiction to be.* My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgiving. The editorial policy of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would have preferred on this subject to have held my peace, for the publicly disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but on reading her article and taking the public announcement made of her having joined the Theosophical organization, I owe it to those who look to me for guidance to say this with clearness.

—C. BRADLAUGH.

It is of course useless to go out of our way to try and convert Mr. Bradlaugh from his views as a thorough Materialist and Atheist to our Pantheism (for real Theosophy *is that*), nor have we ever sought by word or deed to convert Mrs. Besant. She has joined us entirely of her own free will and accord, though the fact gave all *earnest* Theosophists unbounded satisfaction, and to us personally more pleasure than we have felt for a long time. But we will simply appeal to Mr. Bradlaugh's well-known sense of justice and fairness, and prove to him that he is mistaken—at any rate, as to the views of

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They are certainly from beneath, not from above." *O Sancta Simplicitas,* which still believes in the *devil*—by perceiving its own face in the mirror, no doubt?

Colonel Olcott and the present writer, and also in the interpretation he gives to the term "Theosophy."

It will be sufficient to say that if Mr. Bradlaugh knew anything of the *Rules* of our Society he would know that if even he, the Head of Secularism, were to become today a member of the Theosophical Society, such an action would *not necessitate his giving up one iota of his Secularistic ideas.* We have greater atheists in the T. S. than he ever was or can be, namely, Hindus belonging to certain all-denying sects. Mr. Bradlaugh believes in mesmerism, at all events he has great curative powers himself, and therefore could not well deny the presence in some persons of such mysterious faculties; whereas, if you attempted to speak of mesmerism or even of hypnotism to the said Hindus, they would only shrug their shoulders at you, and laugh. Membership in the Theosophical Society does not expose the "Fellows" to any interference with their religious, irreligious, political, philosophical or scientific views. The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come. Mrs. Annie Besant was right when stating, in the same issue of the *National Reformer,* that the three objects of the Theosophical Society are:

> "to found a Universal Brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe, though even this is not forced on members of the Society."

To this Mrs. Besant adds, over her own signature, that though she cannot, in the *National Reformer,* state fully her reasons for joining the T. S., yet she has

> "no desire to hide the fact that this form of Pantheism appears to promise solution of some problems, especially problems in psychology, which Atheism leaves untouched."

We seriously hope that she will not be disappointed.

The second object of the T. S., *i. e.,* the Eastern philosophy interpreted esoterically, has never yet failed to solve many a problem for those who study the subject seriously. It is only those others, who, without being natural mystics, rush heedlessly into the mysteries of the unexplained psychic powers latent in every man (*in Mr. Bradlaugh himself,* as well as in any other) from ambition, curiosity or simple vanity—that generally come to grief and make the T. S. responsible for their own failure.

Now what is there that could prevent even Mr. Bradlaugh from joining the T. S.? We will take up the argument point by point.

Is it because Mr. Bradlaugh is an Individualist, an English Radical of the old school, that he cannot sympathize with such a lofty idea as the Universal Brotherhood of Man? His well-known kindness of heart, his proven philanthropy, his life-long efforts in the cause of the suffering and the oppressed, would seem to prove the contrary in his practice, whatever his theoretical views on the subject may be. But, if perchance he clings to his theories in the face of his practice, then let us leave aside this, the first object of the T. S. Some members of our Society, unfortunately, sympathize as little as he might with this noble, but perchance (to Mr. Bradlaugh) somewhat Utopian ideal. No member is obliged to feel in *full* sympathy with all three objects; suffice that he should be in sympathy with one of the three, and be willing not to oppose the two others, to render him eligible to membership in the T. S.

Is it because he is an Atheist? To begin with, we dispute "the new meaning" he quotes from the dictionary that "a Theosophist is one who claims to have a knowledge of God." No one can claim *a knowledge* of "God," the absolute and unknowable universal Principle; and in a personal god Eastern Theosophists (therefore Olcott and Blavatsky) do *not* believe. But if Mr. Bradlaugh contends that in that case the name is a misnomer, we shall reply: *theosophia* properly means *not* a knowledge of "God" but of gods, *i. e., divine,* that is superhuman knowledge. Surely Mr. Bradlaugh will not assert that human knowledge exhausts the universe and that no wisdom is possible outside the consciousness of man?

And why cannot a *Monist* be a Theosophist? And why must Theosophy at least involve *dualism?* Theosophy teaches a far stricter and more far-reaching *Monism* than does Secularism. The Monism of the latter may be described as materialistic and summed up in the words, "Blind Force and Blind Matter ultimating in Thought." But this—begging Mr. Bradlaugh's pardon—is *bastard* Monism. The Monism of Theosophy is truly philosophical. We conceive of the universe as one in essence and origin. And though we speak of Spirit and Matter as its two poles, yet we state emphatically that they can only be considered as distinct from the standpoint of human, *mayavic* (*i. e.,* illusionary) consciousness.

We therefore conceive of spirit and matter *as one in essence* and not as separate and distinct antitheses.

What then are the "matters" that seem to Mr. Bradlaugh "as *unreal* as it is possible for any fiction to be"? We hope he is not referring to those physical phenomena, which most unfortunately

have been confused in the Western mind with philosophical Theosophy? Real as these manifestations are—inasmuch as they were *not* produced by "conjuring tricks" of any kind—still the best of them are, ever were and ever will be, no better than *psychological illusions,* as the writer herself always called them to the disgust of many of her phenomenally inclined friends. These "unrealities" were all very well as *toys,* during the infancy of Theosophy; but we can assure Mr. Bradlaugh that all his Secularists might join the T. S. without ever being expected to believe in them—even though he himself produces the same "unreal" but *beneficent* "illusions" in his mesmeric cures, of many of which we heard long ago. And surely the editor of the *National Reformer* will not call "unreal" the ethical and ennobling aspects of Theosophy, the undeniable effects of which are so apparent among the bulk of Theosophists—notwithstanding a back-biting and quarrelling minority? Surely again he will not deny the elevating and strengthening influence of such beliefs as those in Reincarnation and Karma, doctrines which solve undeniably many a social problem that seeks elsewhere in vain for a solution?

The Secularists are fond of speaking of Science as "the Saviour of Man," and should, therefore, be ready to welcome new facts and listen to new theories. But are they prepared to listen to theories and accept facts that come to them from races which, in their insular pride, they term effete? For not only do the latter lack the sanction of orthodox Western Science, but they are stated in an unfamiliar form and are supported by reasoning not cast in the mould of the inductive system, which has usurped a spurious place in the eyes of Western thinkers.

The Secularists, if they wish to remain consistent materialists, will have perforce to shut out more than half the universe from the range of their explanations: that part namely, which includes mental phenomena, especially those of a comparatively rare and exceptional nature. Or do they imagine, perhaps, that in psychology—the youngest of the Sciences—everything is already known? Witness the Psychic Research Society with its Cambridge luminaries—sorry descendants of Henry More! — how vain and frantic its efforts, efforts that have so far resulted only in making confusion worse confounded. And why? Because they have foolishly endeavoured to test and to explain psychic phenomena on a physical basis. No Western psychologist has, so far, been able to give any adequate explanation even of the simplest phenomenon of consciousness — sense perception.

The phenomena of thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized

as purely natural phenomena. And yet it is in truth the same powers, only intensified tenfold, that are those "unrealities" Mr. Bradlaugh speaks about. Manipulated by those who have inherited the tradition of thousands of years of study and observation of such forces, their laws and modes of operations—what wonder that they should result in effects, unknown to science, but *supernatural* only in the eyes of ignorance.

Eastern Mystics and Theosophists do *not* believe *in miracles,* any more than do the Secularists; what then is there *superstitious* in such studies?

Why should discoveries so arrived at, and laws formulated in accordance with strict and cautious investigation be regarded as "rehabilitated Spiritualism"?

It is a historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still further Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phœnicia. The far remote, so-called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East. Why then should the English Secularists and Freethinkers in general, who certainly do not pride themselves on their imaginary descent from the lost ten tribes, why should they be so reluctant to accept the possibility of further enlightenment coming to them from that East, which was the cradle of their race? And why should they, who above all, ought to be free from prejudice, fanaticism, and narrow-mindedness, the exclusive prerogatives of *religious* bodies, why, we ask, should they who lay claim to free thought, and have suffered so much themselves from fanatical persecution, why, in the name of wonder, should they so readily allow themselves to be blinded by the very prejudices which they condemn?

This and many other similar instances bring out with the utmost clearness the right of the Theosophical Society to fair and impartial hearing; as also the fact that of all the now existing "isms" and "ists," our organization *is the only body entirely and absolutely free from all intolerance, dogmatism, and prejudice.*

The Theosophical Society, indeed, as a body, is the *only* one which opens its arms *to all,* imposing on none its own special beliefs, strictly limited to the small *inner* group within it, called the Esoteric Section.

It is truly *Universal* in spirit and constitution. It recognizes and fosters no exclusiveness, no preconceptions. In the T. S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party hatred and condemnation are excluded; for, accepting every grain of truth, wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself. It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of its auricular confession. But even this exception exists only so far as regards *its inner group,* for reasons too apparent to need explanation.

Theosophy is monistic through and through. It seeks the one Truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing?

But evidently the world has not yet learned to regard Theosophy in this light, and the necessity of disabusing at least some of the best minds in the English-speaking countries, of the prejudices springing from the tares sown in them by our unscrupulous enemies is felt more than ever at this juncture. It is with the hope of weeding these minds from all such misconceptions, and of making the position of Theosophy plainer and clearer, that the present writer has prepared a small volume, "The Key to Theosophy," now in the press, and to be published very shortly. Therein are gathered in the shape of dialogue all the principal errors about, and objections to, Theosophy and its teachings, and more detailed and fuller arguments in proof of the assertions made in this article will be found in that work. The writer will make it her duty to send an early copy—not to the editor of the *National Reformer*—but to Mr. Bradlaugh *personally*. Knowing him by reputation for long years, it is impossible for us to believe that our critic would ever condescend to follow the example of most of the editors, lay or clerical, and condemn a work *on faith* even before he had cut open its pages, merely because of the unpopularity of its author and the subject treated.

In that volume it will be found that the chief concern of Theosophists is *Search after Truth,* and the investigation of such problems in Nature and Man which are mysteries today, but may become secrets, open to science, tomorrow. Is this a course which Mr. Bradlaugh would oppose? Does *his* judgment belong to the category of those that can never be open to revision? "This shall be your creed and belief, and therefore, all investigation is useless," is a *dictum* of the Roman Catholic Church. It cannot be that of the Secularists—if they would remain true to their colours.

THE PHILOSOPHY OF MENTAL HEALING

IF there is one universal Law of equilibrium, it must inscribe itself on the pages of human lives through natural compensation and retribution. Karma is precisely defined by W. Q. J. as "the continuation of the nature of the act," for the nature of the act—the motive—sets in motion unseen psychological effects which become precipitating causes for a whole series of physical events. The endeavor to use any power or faculty rightly will bring a more rapid development than would result from use of the same power for selfish purposes. In the former case the individual is working with nature and not against her evolutionary currents. Conversely, wrong use of any power must bring an inevitable protest from the progressive tendency of nature.

These are the qualitative results of abuse of power. There are also what we may regard as the "quantitative" results of ignorant or selfish action, representing mechanical reactions according to physical and astral laws. Distinctively "human" retributive Karma arises from both of these types of causation, both of which flow from partial, therefore selfish, motives, and violation of nature's laws. All "illness," physical, psychic, mental and moral, must be "healed" by a restoration of balance from within and through the mind. Unbalance of many sorts exists until inner conflicts are resolved.

First among the tasks of human evolution is the control of the body by the mind. All the forms of instinctual intelligence represented by this physical instrument must be subordinated to the purpose of the soul-being. If the soul is to make its purpose one with the whole of nature, there is, first, the difficult task of impressing those forms of life directly under control with a series of higher impulses. If, on the other hand, the being within identifies his purpose with the bodily appetites, no immediate task presents itself. He has for the moment made his center of concentration that of the physical appetites, and an appearance of placidity throughout his nature results. This calm of satiation, however, is intermittently interrupted by the voice from within, commonly called Conscience, which suggests that a higher path has been forsaken and needs to be regained. Conscience itself is perception of the interdependent evolution throughout all nature, and is the warning of sufferings great and terrible which must accrue to those who refuse to heed this "glimpse of true proportions."

Ultimately, man has either to renounce the interests of personality for the purpose of serving the whole, or renounce all connection with the whole in the interests of his personal desires. The latter

course taken, there can be but one logical result—the separation of that personality from the whole evolutionary stream of monads. Once the rapport is broken, as occurs sooner or later in the case of the selfish devotee, it is impossible to obtain rebirth. If any desire for further evolutionary experience and knowledge remains within this personality, it cannot be gratified. At the end of the great day of evolution, wherein were offered the natural cooperative tasks of that individual, the elements of the old personality will be disintegrated, for they will have no *means of connection* with the evolutionary cycle to come. The infinitely varied souls of monads connected with any period of evolution maintain a *dynamic* relationship, in terms of correlative growth. During manifestation, there is no "static" unity. Souls that do not "grow" lose contact with the vital forces of life, and therefore, lose their rightful field of action.

Before sufficient steps have been taken, however, to reach the temporary "perfection" of either selfishness or unselfishness in this cycle, the task is the same in appearance for egos proceeding in either direction. There must be knowledge concerning the mechanical relations of body to mind to insure against the unpleasant results which disturb balance. Disturbances due to bodily ailments are a distraction to concentration on any plane, and one of the first common tasks for all egos is that of knowing how to deal with them. The techniques chosen to achieve this end immediately indicate which of the two paths an individual intends to follow. Either the thought is directed towards the *understanding* of all bodily suffering, or towards the avoidance of personal discomfort. The many types of "mental healing" afloat in the world are affiliated with this latter desire. So far are their protagonists from desiring to know the *causes* of their own disability and the disabilities of others, that they deny *all* orderly causation by refusing to admit the very existence of the result. Whatever cures have been performed by Christian Scientists, for instance, owe nothing to *mental* healing, for the mind can operate only in the *recognition* of effects and in the process of assigning their origin to logical and just causes.

According to abundant testimonals, the immediate effects of mental healing practices are frequently salutary. Physical pain often disappears. But what of the cause which produced it? Every available form of physical analogy informs us that unless a cause is eradicated the effects will continue to present themselves. In confirmation of this, a very large proportion of those who have "successfully" resorted to mind-cure in the elimination of one ailment find themselves periodically assailed by new types of disorder. In any case the preoccupation of the mind with avoidance of physical troubles produces

a new and more serious disease, for the nature of man becomes unbalanced when undue concentration is given to one phase of life, to but one of the instruments of the soul. Every fanatical devotee of faith-healing tends to become a hypochondriac—and this illness outlasts all others.

From application of Theosophical principles it can be seen that any and all forms of disease represent the protest of lives which have been misused. "Miscegenation" is a perfect term to designate misuse of the forms of life within man's care. Vaccination and other forms of "immunization" subject the natural compounds of the blood to the addition of new elements, which, by hybridization with the old, change the nature of the "lives" in the blood stream. Mental healing is another form of false "immunization," for the concentration of mind upon the body—through drainage of energy from the vital higher mind—causes a miscegenation between the different forms of intelligence composing the physical and mental natures. Lower mind literally *absorbs* the unbalance of the physical plane through its power of self-identification. The disease has passed temporarily from sight, but not out of existence. If the concentration of the individual resumes a relatively normal balance following the "cure," there will be a new attempt at precipitation of the disease on the physical plane from its astral repository, where it was transferred by the lower mind. Perhaps this new manifestation will assume the form of a different malady. Then, if the organism's effort at precipitation is again suppressed, by mental denials or concentration on its miraculous removal, the "unbalance" becomes lodged on those divisions of the astral plane more related to mind than to body. Psychopathic wards are full of those who have thus "mentally incarnated" in the disorder represented by disease, and who cannot separate themselves from the plane where their thinking has precipitated it.

Genuine mental healing results from the use of the mind in effecting a proper balance between the various instruments of the ego. The mind itself must first be made to work in consonance with the purposes of the moral being; the psychic or emotional nature must be subordinated to the resultant "moral mind"; and the physical lives must be cared for intelligently according to their nature. When this balance has been struck, the cause of *all* disease is recognized. The illnesses of the physical body are seen to be the natural protests of nature against abuses of the past, and are to be treated intelligently without again plunging the whole nature into the unbalance caused by misuse. The proper use of the mental faculty is in assigning events to their true causes, and thus in *understanding* the effects.

FIGURES OF THE TRANSITION AGE

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Caesar what is Caesar's. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.

—H. P. Blavatsky, *The Secret Doctrine,* 1888.

When naturalist reason studies man it seeks, in consistence with itself, to reveal his nature. It observes that man has a body, which is a thing, and hastens to submit it to physics; and since this body is also an organism, it hands it over to biology. It observes further that in man as in animals there functions a certain mechanism incorporeally, confusedly attached to the body, the psychic mechanism, which is also a thing, and entrusts its study to psychology, a natural science. But the fact is that this has been going on for three hundred years and that all the naturalist studies on man's body and soul put together have not been of the slightest use in throwing light on any of our most strictly human feelings, on what each individual calls his own life, that life which, intermingling with others, forms societies, that in their turn, persisting, make up human destiny. The prodigious achievement of natural science in the direction of the knowledge of things contrasts brutally with the collapse of this same natural science when faced with the strictly human element. . . . Physical science can throw no clear light on the human element. Very well. This means simply that we must shake ourselves free, radically free, from the physical, the natural approach, to the human element. Let us instead accept this in all its spontaneity, just as we see it and come upon it. In other words, the collapse of physical reason leaves the way clear for vital historical reason.

—Ortega y Gasset, *Toward a Philosophy of History,* 1941.

EARLY in the twentieth century it became evident to a small group of American historians that the older generation of students had been using a scheme of simple narration that was medieval in origin. History, the reformers urged, includes far more than an account of the military adventures of kings and princes. Human society is the sum of *all* its parts, and history cannot neglect the common man—"his customs, clothes, beliefs, means of liveli-

hood," and "the intimate little relationships that meant so much more to him than the fanfare of war and politics."[1] The "New" historians—men like the late James Harvey Robinson, Frederick J. Teggart, Charles Beard, and Harry Elmer Barnes—felt an obligation to the common man as well as to scientific "truth." They saw his difficulties and resolved that history should contribute to his welfare. They held, as Crane Brinton says,

> that if you could somehow get to understand the *whole* of the past of a society like ours, learn just how all the stupidities, the superstitions, the inequalities and other defects we see all about us came to be, you could then take sensible measures to improve matters. To achieve any such knowledge, history must be much more than what the English historian Seeley had called it, "past politics." It must study the noblest religions and philosophies and the humblest of occupations, the silliest of hobbies. The historian must deal with *everything* in the past.

Manifestly, the ideal of the new historians presented an impossible task. As a French critic, Mathiez, commented jocularly: "The New History, which comes to us from the United States of course, declares with pride that to attain its aims its followers must be at once economists, sociologists, philosophers and journalists, altogether omniscient; in short—Americans." Just as this criticism may be, it should also be realized that the New History introduced the vitally important conception of *wholeness*. The attempt to know "everything" about the past helped to unearth facts that the merely political historians had ignored, and, finally, it brought home the necessity for settling on general principles with regard to the nature of man and the processes of social change. Of course, the principles with which the new historians started out were materialistic, "untainted" by the metaphysical ideas that had so "deceived" pre-scientific mankind. Nevertheless, they strove for philosophic synthesis; theirs was an endeavor to make historical knowledge practical, and when men try to apply knowledge of any sort for the general good, they soon discover its defects.

The most influential of the "New Historians" was the late James Harvey Robinson, who gave the movement its name. Author of many texts, his name is familiar to most of the high school and college students in America. His *Mind in the Making,* published in 1921, gives insight into his general philosophical position. Combining humanitarian ardor with what he believed to be scientific impartiality, he called for a brave examination of the facts, shorn of

[1] Crane Brinton, "The 'New History' and 'Past Everything'," *American Scholar,* Spring, 1938.

all preconception. We must not choose facts to prove our theories, but "patiently await the emergence of a new philosophy." What Dr. Robinson failed to realize is that there are no important facts except those which are sought with the guidance of some theory or general principle. To exchange a modern for an ancient prejudice is *not* impartiality. He simply mistook his theory for a fact. In a chapter on "Our Animal Heritage," he wrote of the time when "our human ancestors had no civilization and lived a speechless, naked, houseless, fireless and toolless life, similar to that of the existing primates with which we are zoologically closely connected." The animal ancestry of man, he claimed, is conceded by all those who have "freed themselves of ancient prejudice". . . .

> This is one of the most fully substantiated of historical facts and one which we can never neglect in our attempts to explain man as he now is. We are all descended from the lower animals. We are furthermore still animals with not only an animal body, but with an animal mind. And this animal body and animal mind are the original foundations on which even the most subtle and refined intellectual life must perforce rest. (*The Mind in the Making,* p. 68.)

Dr. Robinson's key "fact" is scientifically "proved" by such statements as:

> . . . there *must* have been a time when the man-animal was in a state of animal ignorance. . . . He was *necessarily* self-taught. . . . His mind *must* have corresponded with his brutish state. He *must* at the first have learned just as his animal relatives learn—by fumbling and by forming accidental associations. . . . Of mankind in this extremely primitive state we have *no* traces. . . . Man in "a state of nature" is only a *presupposition,* but a presupposition which is *forced* on us by compelling evidence, *conjectural* and inferential though it is (pp. 86-7; our italics).

Such are the "unprejudiced" facts which *"must"* shape modern social philosophy!—the "scientific" inferences which shall guide us in *"the thorough reconstruction of our mind, with a view to understanding actual human conduct and organization."*

This book illustrates the extraordinary self-deception suffered by intelligent men who ride the tide of emotional reaction—in this case the scientific reaction against theological dogma. Dr. Robinson obtains freedom from religious prejudice at the great cost of succumbing to an equally pernicious dogma of science. There is a law of history stated in *The Secret Doctrine* which helps us to understand this anomaly of human nature:

> . . . for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakeably as there is for the progress of any nation or

> race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. (I, 326-7.)

A *transition* age, however, is marked by rapid acceleration in the process of historical change, so that today we find less and less emphasis on the alleged animal foundations of human conduct, and an increasing tendency to accept the *human* element in history—to accept it, as Ortega says, "in all its spontaneity, just as we see it and come upon it." One of the results of taking man as "given," apart from materialistic theories of his origin, has been the diminution of attempts to prove from history that man behaves like an animal, therefore *is* an animal. Through such gradual changes in *emphasis* is the mind of the race prepared for the acceptance of higher ideas. As historians and writers generally stop defending and trying to prove the ape-origin theory, they will begin to see other facts pointing to quite other theories and conclusions. Evidence of the new emphasis in historical studies is found in the energetic criticisms now being directed at mechanistic or behavioristic interpretations of history. Prof. E. S. Brightman, of Boston University, asks these pointed questions:

> Has any "human occurrence" worthy of being called historical ever been wholly lacking in "mental" (i.e., conscious) traits? In so far as the historical is reduced to what can be quantitatively measured, is not every distinctively historical attribute of it as a human occurrence stripped away from it?
>
> In short, was there ever a human occurrence, or a reaction, which was not in large part mental,—conscious or purposive? If we take away the mental, what is left of the historical, except the night in which all cows, and human reactions too, are black? Is a metaphysically behavioristic definition anything more than a disregard of the most pervasive empirical facts of history—the facts of human consciousness? (*Philosophy of Science,* January, 1941.)

The tendency to define historical events in their own terms, instead of attempting to reduce them to phases of animal behavior, is rooted in anthropological research into the nature of man as he *is,* not in theories of his origin. This is a true employment of "the facts." So long ago as 1918, another of the "New Historians," Prof. F. J. Teggart of the University of California, proposed the "psychic unity of mankind" as a guiding principle in the study of history. In his

really philosophical essay, *The Processes of History,* he reviews material collected by a number of authorities and says in summary:

> So investigators widely separated in their immediate interests reach the same conclusion, namely, that we have every reason to think that the mind of the savage and the mind of the civilized are fundamentally alike. "There can be no doubt," Boas states, "that in the main the mental characteristics of man are the same all over the world." "The working of the human mind," Gomme believes, "is on the same plane wherever and whenever it operates or has operated." (*The Processes of History,* p. 136.)

This "humanistic" view of man is an important constructive development of the New History of which Prof. Teggart was the pioneer. And now it is beginning to be recognized that mankind possesses common *moral* endowments. Franz Boas, the anthropologist cited above by Prof. Teggart, writing in criticism of moral relativism, observed recently, "It is generally overlooked that the *ideas* of good and bad, beautiful and ugly, are ever present, and that they persist however much their forms may vary." (*Nation,* Aug. 27, 1938.) "The concepts of 'must' and 'ought,' however clumsily expressed," he thinks, "are probably universal." While Dr. Boas supposes the moral sense to be somehow a "biological" trait, he at least regards it as a thing in itself.

Prof. Teggart's theory of human progress resembles in some respects the teaching of *The Secret Doctrine.* He defines culture as an "idea-system," or what theosophists call the Race-Mind. Progress, he maintains, results from the break-down of old idea-systems, whereby creative individuals and groups are liberated from the orthodox forms of expression and inquiry. Invasions and wars, he believes, are incidental rather than causal factors involved in human progression.

> Thus [he writes], it is not the physical contact of men that is of supreme importance in human advancement, but the overthrow of the dominance of the traditional system in which the individuals composing the group have been trained, and which they have unconditionally accepted. . . . The hypothesis required may now be stated in the form that human advancement follows upon the mental release, of the members of a group or of a single individual, from the authority of an established system of ideas. (*Ibid.,* 151-2.)

While study of the migrations of races helps to show how "idea-systems" are brought into conflict, resulting in new developments and outbursts of originality, the "missing link" of this theory of progress lies with the Theosophical explanation of historical change. As stated in *The Ocean of Theosophy:*

> The length of the individual reincarnation cycle for the general

> mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from *devachan,* it must follow that the Roman, the Greek, the old Aryan and other Ages will be seen again and can to a very great extent be plainly traced (p. 121).

Prof. Teggart's "groups" and "single individuals" who accomplish a "mental release" for their time have themselves to be accounted for. Why are "great" men great? "Isaac Newton," says a modern historian of science, "seems to have been one of those very rare cases of genius breaking out without any very obvious stimulus from a particular teacher or school." [2] Psychology offers no aid in this problem, for admittedly, neither heredity nor environment can explain the appearance of great genius. Again reincarnation is the solution: "The souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization." (*Ocean,* p. 119.)

Modern psychoanalysis, as represented by Dr. Charles G. Jung, has greatly increased our understanding of the *processes* of intellectual history, through careful study of the emotional factors involved in any great transition. Dr. Jung observes:

> Changes of religion belong to the most painful moments in the world's history. In this respect our age has a blindness without parallel. We think we have only to declare an acknowledged form of faith to be incorrect or invalid, to become psychologically free of all the traditional effects of the Christian or Judaic religion. We believe in enlightenment, as if an intellectual change of opinion had somehow a deeper influence on emotional processes, or indeed upon the unconscious! We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to inner and outer experience, which moulds a definite form of civilization; it has, thereby, created an atmosphere which remains uninfluenced by any intellectual disavowal. The intellectual change is, of course, symptomatically important as a hint of coming possibilities, but the deeper levels of the psyche continue for a long time to operate in the former attitude, in accordance with psychic inertia. (*Psychological Types,* pp. 229-30.)

What better descriptive account could be given of the way in which the personal God idea continues to modify and influence the thought of the West? This psychological approach to the problem of historical change comes far closer to von Ranke's requirement of telling "what really happened" than the best of histories written

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[2] E. W. Brown, in *The Development of the Sciences,* edited by L. L. Woodruff, 1923.

from the political or economic point of view. In fact, Jung's method, broadly speaking, is the pattern of inquiry followed by a number of modern historical writers. The stress and strain between the rational and the emotional factors in human thought forms the subject-matter of Pareto's *Mind and Society,* and the fruit of Sorokin's research for his monumental *Social and Cultural Dynamics* is organized according to a similar scheme. Jung, moreover, with remarkable objectivity toward the present, sees in the "psychologism" now overtaking almost every branch of inquiry a definite characteristic of our time. In *The Secret Doctrine,* H. P. B. spoke of the rapid approach of the Fifth Root Race to the *Fifth Element,* remarking that the latter "has more to do with psychology than physics." (II, 135.) Jung seems to have sensed a phase of this transition. In his *Modern Man in Search of a Soul* (1938), he wrote:

> The rapid and world-wide growth of a "psychological" interest over the last two decades shows unmistakably that modern man has to some extent turned his attention from material things to his own subjective processes. Should we call this mere curiosity? . . . Why is there suddenly so much interest in the human psyche as something to be experienced? This has not been the case for thousands of years (pp. 237, 34).

In Jung's analysis of changes in religion, and in Teggart's theory of idea-systems, the primary factors are mental and psychic—both writers show appreciation of the *effects* of the inner struggle described by H. P. B. in "Psychic and Noëtic Action." Jung's "integrated" individuals who are emancipated from irrational tradition, Teggart's creative men who formulate new idea-systems, Ortega's "aristocrats" of character, Pareto's "elite" individuals who rise above and lead the masses, Sorokin's "ideational" spirits who give substance to cycles of aspiration—all these modern theories represent partial perception of the fact that *men make history,* or, in the specific terms of Theosophical philosophy, that the awakening Manas of the Race is the sole forward current in human evolution. Similarly, historical theories which find the chief obstacle to social progress in the emotional attitudes of the masses and the irrationality of blind belief are essentially empirical versions of the law stated in the *Ocean* by Mr. Judge: "At the present day *Manas* is not fully active in the race. . . . Lower *Manas* is still bound by desire, which is the preponderating principle at the present period."

Thus the *fact* of the conflict between the Manasic and the *Kamic* or *Skandhic* elements of man's nature is recognized by numerous modern students of history, although its significance with respect to the present cycle of race evolution is of course not understood.

What will be the next step of progress for modern historians? Perhaps a clue is available in the Preface to Prof. Teggart's latest work, *Rome and China,* published in 1939. In connection with the research technique of "correlations" this book was written to illustrate, the author suggests a line of investigation identical with that recommended by H. P. Blavatsky in *The Secret Doctrine.* She wrote in the Introductory:

> The reader . . . is asked to give all his attention to that millennium which divided the pre-Christian and the *post*-Christian periods, by the year ONE of the Nativity . . . every survival shows evidence that the now *Secret* Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism (I, xl, xlv).

Prof. Teggart, as though inspired by this passage, says in his Preface:

> . . . I may point to the great religious movements associated with the names of Zoroaster in Persia, Lao-Tzu and Confucius in China, Mahavira (founder of Jainism) and Gautama Buddha in India, the prophets Ezekiel and Second Isaiah, Thales in Ionia, and Pythagoras in southern Italy. All these great personages belong to the sixth century B.C., and their appearance certainly constitutes a class of events. Yet, though the correspondence of these events has frequently been observed, no serious effort has ever been made, so far as I have been able to discover, to treat the appearance of these great teachers—within a brief compass of time—as a problem which called for systematic investigation. But without this knowledge how are we to envisage or comprehend the workings of the human spirit? (*Rome and China,* pp. xi-xii.)

Here is the program for *centuries* of historical research—the study of the life, work, and influence of the Great Teachers! Who shall deny that historians, moving with such resolution, will, even in the present century, come to descry the dim outline of a larger pattern in the affairs of history—see behind what are as yet "dead facts and events" the moving spirit of human souls, returning ever and again to march along the paths of destiny? The Theosophist may indeed repeat, "Without this knowledge how are we to envisage or comprehend the workings of the human spirit?" and endow the question with a deeper meaning. And lest the chaos of wars and loss of liberties cast dark shadows on our hopes for the future, a

Theosophical law of history, recorded by H. P. Blavatsky in her article, "The Fall of Ideals," may be repeated in conclusion:

> The periodical rise and fall of human character on the external plane takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift-acting forces—*e.g.,* by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with equal velocity, around themselves and—*onward.* (THEOSOPHY III, 408-9.)

COSMIC INFLUENCES

Question: Has any Theosophical theory been advanced in regard to the atmospheric and electrical disturbances so prevalent in this country during the last few years?

W. Q. J.—Some theories have been advanced by theosophists respecting the great atmospheric and electrical disturbances, but they are not specially confined to that; they include other great changes, and reach over into the realm of thought and the minor changes in the race. Atmospheric and electrical changes occur at all times, and are intensified at certain periods. The changes of the great cycles—from one to another—make all sorts of upheavals possible. The sun moving slowly in his great orbit carries the small earth's path out into new fields of space where entirely new cosmic conditions are met with, and the sun also goes through alterations of place and state. These latter must affect our atmosphere and electrical condition, for it is held by some theosophists that the sun is our great source of electricity. Science has lately admitted the possibility of there being an actual connection between spots on the sun and our great electric storms; the old Hindû astrologers always asserted this, for they claimed that, as the sun altered, so did the condition of the earth. But it would be premature to definitely state either that the sun causes the changes alone, or that they are due to a different situation of the earth in her great path through space.

—*Forum,* October, 1890.

THE POWER OF SPEECH

CAREFUL speaking on any subject, whether it be philosophy, food, or business matters, is a sign of wisdom. In speech is reflected all that goes into thinking: if the thoughts are elevated, so will be the words; if impurity in mind persists, even the sound of the speech will reflect internal blemishes.

By a single word whole cities may be created or destroyed—that one word epitomizing karmic fruition. A speaker can bring out the worst emotional qualities of his audience, or he can arouse their best. A sage will not be disturbed by mere oratorical appeals, for nothing in his nature will vibrate with superficial emotions. He has so carefully controlled his own thought and speech that nothing can upset his balance.

Music is an aspect of sound and speech; it "speaks" to the inner man through the feelings and the mind. Harmony and disharmony in music express the mind of the composer or performer. Some forms of music reflect the discordant living of the majority in this dark age. When the harmony of truth is once lost, the inevitable consequence is disharmony in all directions, speech and music among them. Careless speech is characteristic of the present day.

All about us we see the misuse of great forces, all the time we are directly or indirectly affected by them. Yet, we can not separate ourselves from our natural duties; we are bound up with others; we must fight the only legitimate fight for harmony and unity right here in the midst of sorrow and disharmony, and by our thought, speech, and action show forth the noble warrior within. Such is the task of the Theosophist in this Kali Yug.

The importance of right speech is emphasized in *Isis Unveiled:*

> In the Brahmanical and Buddhist ideas, a curse, a blessing, a vow, a desire, an idle thought, can each assume a visible shape and so manifest itself *objectively* to the eyes of its author, or to him that it concerns. Every sin becomes incarnated, so to say, and like an avenging fiend persecutes its perpetrator.
>
> There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect (II, 410-11).

Right speech is one step in the direction of eliminating worldly evils. Strong men are needed to practice right speech, which is not offending or harming in the least any creature in the world.

YOUTH-COMPANIONS' FORUM

HOW *does a person's disposition affect the matter he contacts? What personal characteristic in a past life might produce clumsiness and awkwardness in this?*

(*a*) Both mind and matter are living forms of intelligence. Mind is active and "impressive," while the intelligence of matter is as yet passive and impressionable, wholly dependent upon impulse from creative beings—from the free-will of man. The will of lower forms of life is not "free," but bound to the channels characteristic of the species, or of individual organs in the body. It responds to every new conditioning from "free" mind through the resulting alteration of previous habits or patterns of action. Thus it is that a person's "disposition" may immediately change physical conditions. Worry and emotional disturbance can produce peptic ulcers, minor skin irritations, etc. Such physical alterations, though they may appear almost at once, are not, however, due to *direct* action of the mind upon the body. A state of mind will produce a new state of feelings, which reflection of former laziness and unwillingness to exert care in work in turn produces a corresponding effect on the highly sensitized astral, finally reaching the objective physical counterpart as an external condition or disturbance.

Physical characteristics such as clumsiness may or may not be due to personal faults of a prior life. It is conceivable that a being might incarnate in an instrument made of "obstinate" matter because a strong will was needed to refine and improve the instrument and start its "lives" once more upon the upward march of evolution. (See the story, "The Lives," in *The Eternal Verities.*) These laggard lives might be the residue of slothful habits previously engendered by a family or a race, and the "great economy of nature" might issue a contract for improvement to a soul capable of the task. Ordinarily, one might assume that clumsiness on the physical plane would be a reflection of former laziness and unwillingness to exert care in work done. Many individuals must be suffering just such personal "bad" karma because of sins of omission in the past. All life "remembers," but only the Master of Wisdom remembers all things consciously. Natural affinity through magnetic attraction would serve to re-unite the soul with instruments it had failed to train and use to their full capacity.

(*b*) A person's disposition or his way of looking at things must have a tremendous effect on the matter he contacts. The psychic im-

pressions constantly flowing from men undoubtedly make an imprint on matter, for all lower degrees of life are forms of psychic expressions in themselves, and are, therefore, receptive to the impulses generated by men in their moments of impatience, hatred or happiness. If a person is inclined to regard the matter he contacts as simply senseless substance, with no purpose, intelligence or meaning whatsoever, he creates that kind of affinities and receives reactions of the same nature from those truly "intelligent lives." A man may feel and think that the whole world or everything in it is against him, if he happens to be subjected to various kinds of suffering without any apparent reason, when actually he has set up causes which bring results in that particular direction because of his attitude or the actions he has performed in connection with various forms of matter. These distressing effects he has to work out in this or a future life. It is possible that one's attitude in regard to the lower lives would make so enduring an impression that when the person came in contact with them again, they would react in such a manner as to produce the characteristics of clumsiness and awkwardness. Knowledge of Karma shows that this is an opportunity to remove those tendencies. We could speculate further on this question and judge that an intolerant attitude towards the misfortunes of others might produce qualities that would cut one off from the sympathies of others in a future life.

One of the three lines of evolution is sometimes spoken of as being "intellectual and psychic." Is there a difference between intellectual and psychic evolution, and if so what is it?

The word intellect is more restricting than the word psychic. Both these terms must in every instance be understood as they are defined by the context, because of varying uses. Intellect has been defined as the use man makes of mind when he relates general knowledge to a particular object. An illustration which may help is the adaptation by man of fire to some particular use. The observation of the nature of fire, of the nature of wood, and of other substances, and a study of them in their relation to man's needs resulted in the making of matches. This is an intellectual process. The intellect is the "ways and means" faculty of the lower mind.

The psychic has been defined as all that portion of man and nature which lies between the purely spiritual and the purely physical. It is the plastic state or aspect of universal and of individual life. It covers "chemical affinity" and the involuntary systems of plants and animals and man. It includes instinct, impulse, and habit, up to but not including the highest forms of intellection or intuition. It covers the changeable—that which responds to impressions, higher and

lower, and is shaped by them—but does not include the changeless, the real.

No amount of defining and discussion will help so much as a consideration of this fact: Man himself is eternal, unchanging self-consciousness. He is spirit. He is linked to embodied existence by plastic principles and these are studied under many names: mind, feelings, psychic nature, the principles, the intellect, the qualities, conditioned life, conditioned existence, the personal nature, the skandhas, and many others. But no set of names will solve the mystery of the Ego. That revelation comes to the earnest worker for universal brotherhood, and appears in a series of progressive awakenings.

ON GOING TO SLEEP

QUESTION: Whence come the visions seen just before dropping to sleep? They are uncontrollable—sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism?

Answer—When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they are uncontrollable by the ordinary every day mortal. The Occultist, being master of himself, beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dream will increase in frequency for a time.

—ZADOK (From the *Path*).

THE THREE PLANES OF HUMAN LIFE

Jagrata, Swapna, Sushupti:

Waking, Dreaming, Dreamless Sleep

I SPEAK of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versâ*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In

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Note: This article, a natural companion study to Mr. Judge's "Meditation, Concentration, Will," which was reprinted in Theosophy for June, first appeared in the *Path* for August, 1888.

Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti,* which has been translated *"dreamless sleep."* The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in re-

moving the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a center of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

—Eusebio Urban.

A man is but a little thing in the midst of the objects of nature, yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and in his manners equal the majesty of the world. —Emerson.

THE TWO PATHS

THROUGHOUT the writings of H. P. B. and William Q. Judge the earnest student will find a deep undercurrent indicating the increased responsibility involved with the Message these Teachers delivered to mankind. Every presentation of the Wisdom-Religion has pointed to the existence of two opposite paths, and has taught that man himself is free to choose and to enter either one. Such freedom is what makes man man, and sooner or later no unit of the Race can avoid the fateful choice. Humanity knows these paths to be of good and evil, although it seldom stops to reflect that *every* action is in some degree a choice between the two.

Spirit and Matter represent the two poles of all manifested life; and as there is no standing still in Nature, all men gravitate, either consciously or unconsciously, to one or the other of these two poles. The path of evil is the path of matter or of separateness; the path of good is the path of Spirit or of Unity. In Theosophical teaching, the two paths are summed up as *mediumship versus adeptship.*

The Adept Custodians of the Secret Doctrine present only such aspects of Their Wisdom as are called forth by the condition of Humanity and the nature of the cycle. Never before during our historical period has so much hitherto occult knowledge been revealed to humanity-at-large, as is now recorded in Theosophical books. But the Teachers also stated in clearest terms that the karmic outcome of the knowledge now revealed is either adeptship or mediumship, depending upon whether the use made of it is in the direction of the constructive, beneficent, and unifying forces of life, or in the direction of the destructive, maleficent, and separative forces.

In the light of the septenary plan of evolution upon this Earth Chain of seven Globes, it is apparent that only when Man, after Pralaya, has fully descended into matter, or incarnated in a body of flesh and blood, has he re-established once again his connection with every department of visible and invisible Nature. He must meet all his Karma from the previous planetary chain and chains, just as the reincarnating Ego now meets the Karma of its former life and lives on this globe. Earth in this Round is "the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice." "In the three Rounds to come, Humanity, like the Globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host." And, it might be added, "on a higher spiral."

The Teaching is that the Fourth, the Atlantean Race, in the middle of the Fourth Round, arrived at the point of perfect equilibrium

between Spirit and Matter. The moral history of this Race has a profound bearing on the problem of good and evil at the present time, as the following passage shows:

> It was, as we shall see, at this period—during the highest point of civilization and knowledge, as also of human intellectuality, of the fourth, Atlantean Race—that, owing to the final crisis of physiologico-spiritual adjustment of the races, humanity branched off into its two diametrically opposite paths: the RIGHT- and the LEFT-hand paths of knowledge or of Vidya. "Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our Race)." (*S. D.* I, 192 fn.)

In the middle of the Fifth Round, another and still greater Karmic adjustment will take place for the Egos constituting our Humanity. It is then that the *final* moment of choice in this Manvantara will arrive and a separation will take place for the remainder of the Seven Rounds. Mr. Judge in his *Ocean of Theosophy* (p. 59) refers to this separation as follows:

> At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma,* the other to the annihilation of those beings who prefer that path.

The importance of the "*Fifth* Round" is suggested by Mr. Judge in an article entitled, "The Path's Fifth Year," since the law of correspondence is universal in its application, and the fifth cycle bears the same significance in the greater scope and plan of planetary and solar evolution. Says Mr. Judge:

> Our Magazine has turned the last corner of the square and now enters upon its fifth year. . . . This year will decide what success has attended the attempt. For as five is the number of *Light,* it will reveal all, and by its power as *Justice* and *Nemesis,* it will appropriately measure out the compensation, since its position in the center between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9 (THEOSOPHY V, 2).

The Secret Doctrine, though commonly discussing only *seven* Rounds, further explains the series, 1 to 9:

> On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, are

repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature before he is born, or rather reborn a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds (I, 257).

It is important, then, to consider the present position of our Root Race—the Fifth, and to take to heart both the opportunity and the warning of this decisive period:

For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind. We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas,* as a direct ray from the Universal MAHAT—a ray impeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-Race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races (*S. D.* II, 300-301).

Thus have the Great Teachers given us a bird's-eye-view of just where we stand as pilgrims in the Cycle of Incarnation or "Necessity." To be lost "in this limitless desert of illusion and matter called Earth-Life" is to be caught up in the path of evil, of separateness, of psychism, of materialism, of empty religious ritualism and of mediumship, and the entire purpose of the eternal Theosophical Movement is to save as many as possible from such a fate.

H. P. B. says in *The Key to Theosophy* (p. 36): "Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenalists." "The Great Master's Letter" supplements her statement:

The intellectual portion of mankind seems to be fast dividing into two classes: the one consciously preparing for itself long periods of

> temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet (THEOSOPHY X, 69).

The two paths are thus clearly delineated. As men make their choices now in the many seemingly small and unimportant events of life, so will they choose at the time of the great and last choice in the middle of the Fifth Round. "Choose ye *this day* whom ye will serve." To help us to choose aright at this crucial time, as at all other times, the Masters have put forth the only doctrine which has power to save and to bless, the doctrine of UNIVERSAL BROTHERHOOD, with all that the term implies.

THEOSOPHICAL ACHIEVEMENT

If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnostics gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!" —WILLIAM Q. JUDGE.

ON THE LOOKOUT

"Modern Science Discovers God"

Under this engaging title, Dr. Edward J. Bing writes for the June *American Mercury* a popular account of the modern trend away from materialism in speculative scientific thought. After summarizing the philosophical implications that scientists have drawn from the "New Physics"—the Einstein theory, Quantum Mechanics, and Heisenberg's Principle of Indeterminacy—he asks:

> What has come over the leading physicists of our generation? What has happened to scientific thought? A revolution. That revolution had remained practically unnoticed. Yet, it is many times greater, and liable to be more far-reaching in its effects, than the French Revolution. In its scope, it may dwarf the communist, fascist, and nazi revolutions. Probably few people will remember those when the effects of this revolution in basic thought are only beginning to make themselves generally felt, just as the scientific outlook of the eighteenth century thinkers, as we have seen, became general only in the nineteenth. It is no exaggeration to say that in cultural significance this spiritual revolution is paralleled only by the Reformation. Four hundred years after the Religious Reformation, in fact, we are witnessing the birth of the Scientific Reformation.

Secret Doctrine Predictions

The leading figures in this "revolution" Dr. Bing names as Planck, Einstein, de Broglie, Schrödinger, Heisenberg, Eddington, Jeans, Strömberg, and others, who have given reasons for "a return to ancient philosophical and scientific forms of approach to the Cosmos." Students of Theosophy should find this article particularly interesting, as evidence of the manner in which the general import of recent discoveries in science (predicted by H. P. Blavatsky) is reaching the man in the street. H. P. B. made many prophecies of the changes that were and are to come. In *The Secret Doctrine,* on page 442 of the second volume, she stated: It is only in the twentieth century that portions, if not the whole, of the present work will be vindicated." We are now entering the fifth decade of that century, and the walls of prejudice are crumbling.

Return To Pantheism

Science, Dr. Bing says, has become "God-conscious," and that—

> Behind this development are no dreamers or fanatics, but the ranking physicists, astronomers, and mathematicians of the twentieth century. In their objective observation of the universe, these hard-

headed research men have reached a point where science and religion meet, at last, in the master concept of a Universal Mind, one great Cosmic Intelligence of which everything is a part.

Dr. Bing gives full credit to ancient teachers and philosophers as the first to formulate the pantheistic conception of Deity. This teaching, he says, appeared in the Vedantic philosophy as the doctrine of *Purusha;* it was part of Buddhism, and he cites the Arabic equivalent of "Universal Mind." It was known to the Greeks and the early Christians in the *Logos* concept—'the visualization of the Universe as pure thought." On ethics, Dr. Bing writes:

> Ethics, of course, belongs to the domain of philosophy and religion; it is entirely outside science's scope and field of research. But there is a strong incentive for ethical conduct in the pantheistic concept of Universal Mind. To realize that we are *identical* with Universal Mind is a particularly valid reason for a constant effort to refine and improve our ethical fabric, to make it more and more homogeneous with . . . the divine aspect of Universal Mind.

Science and "God"

Whether orthodox religion will follow very far along the lines here suggested is a question. While liberal theologians have for a decade or so been making capital of the discoveries of the new physics (see *The Meaning and Truth of Religion* by Eugene William Lyman, Scribner's, 1933), it is doubtful that the Christianity of the churches will ever willingly merge itself with antique pantheism. To do so would be to lose its identity. The attacks on Dr. Einstein last fall, when he condemned the personal God idea as the pernicious source of priestly deception, shows the improbability of any institutional reform within the Church. Dr. Bing senses the personal reluctance of Christians to forego their "Heavenly Father": "I realize, of course, that many people feel they obtain greater spiritual support and ethical guidance from a God who is distinct from the Universe, and therefore from themselves." For the benefit of these, he quotes from a book he has written: "Those who prefer to believe in a personal God, distinct from the Cosmos, will find it quite compatible with their convictions to look upon Universal Mind, i. e., the Cosmos, as the manifestation, the active principle, the dynamics, of the Godhead."

No "God" in Samkhya Philosophy

Dr. Bing's authority as a philosopher suffers from this "broadness" which invites the Personal God to re-enter his scientific world-view through the back door. Further, when he claims that "This same

conception is held by the great Samkhya school of Hindu philosophy," he reveals an ignorance of Kapila's teaching which is particularly curious in one who "spent many years in the East." So far is Samkhya doctrine from the personal god idea, that Kapila, its founder, is commonly accused of atheism. "Kapila," wrote H. P. B. in *Isis Unveiled* (I, 307), "cuts with the sharp sword of his sarcasms the Brahman-Yoggins, who in their mystical visions pretend to see the HIGHEST one." Max-Müller said of Kapila's philosophy:

> There is a place in this system for any number of subordinate Devas, but there is none for God, whether as the creator or as the ruler of all things . . . there is simply no place left for him in the system of the world, as elaborated by the old philosopher. (*The Six Systems of Indian Philosophy,* Longmans, Green, 1903, p. 302.)

If further authority is wished, there is this statement of S. Radhakrishnan in his *Indian Philosophy* (II, 314):

> The samkhya guarantees the endless existence of the soul in both directions. If the soul does not exist from all eternity, then there is no reason why it should exist to all eternity. The soul is not, therefore, created. The more we recognize the eternity of souls the less need do we find for a creator God.

"PATCHWORK" BY COMMENTATORS

Possibly Dr. Bing's belief that Samkhya philosophy is compatible with the personal god idea may be explained by the following paragraph by K. T. Behanan:

> Prakriti and purushas, says Kapila, are sufficient to explain the universe and its evolution and destiny. Therefore, as Laplace was to maintain later, it is meaningless to assume the existence of God who is neither demonstrable by reason nor necessary as an explanatory principle. Some of the later commentators of the samkhya have tried to introduce God into the system, but their attempts, instead of creating harmony, look like patchwork. Whatever may be the merits or demerits of the system, Kapila's denial of God and his fearlessness in running counter to the orthodox philosophical opinions deserve admiration. (*Yoga, a Scientific Evaluation,* Macmillan, 1937, pp. 56-7.)

There is no common denominator for scientific pantheism and a personal God, and Dr. Bing does his readers no service by implying that one can be found. However, except for this misleading suggestion, his article will be useful in destroying the belief that science is necessarily materialistic, and in his emphasis on the great idea of "Universal Mind." It is to be hoped that he and other writers thinking along the same lines will be led by a natural development

of this concept to consider the twin doctrines of Karma and Reincarnation; these truths are the missing links of modern thought, the much-needed *basis* for ethics.

"Is Intelligence Enough?"

At the close of a conference on "Religion and Modern Life" held recently at Cornell University, Dr. Kirtley Mather of Harvard told a large audience that "only the intelligent application of good-will can bring order out of chaos, can perfect the organization of society." (New York *Times,* March 2.) Speaking on the question, "Is Intelligence Enough?" he listed four requirements: *Intelligence, good-will, science* and *religion.* Let us take Dr. Mather at his word. An attempt to apply "intelligence" to these principles of social salvation brings the necessity of defining them more specifically. It is not intelligent to talk about good-will, science and religion unless we establish *how much* good-will toward *whom, what kind* of science, and *whose* religion.

"Good-Will"

One brand of good-will is offered by the man who says, "I won't show good-will until the other fellow first proves his good-will to me, and according to my, not his, definition." This "good-will" is the kind that makes vague gestures of high intent, but involves no sacrifice; and which, when met with not unexpected cynicism and jeers, at once transforms into its opposite. We are well-acquainted with the fellowship of mutually profitable barter—that rotarian camaraderie which is good for "sales," the smiling friendliness in the "service" leading to acquisition. Is this new good-will to be a variation on the old, a subtler function of our bank accounts, or the kind with which a man grows poor *cheerfully,* to show he really means it? Are we prepared to renounce the theory that benevolence is really the rosy glow emitted by economic prosperity, and impossible without it?

"Science"

What kind of science are we to practice under this new dispensation? Some passages from a recent article on the way scientific knowledge is today being used suggest the revolutionary changes which must come about before modern science can become an instrument of the reconstruction proposed by Dr. Mather. In *Science* for Jan. 31, Dr. A. J. Carlson, a physiologist of the University of Chicago, writes on "Science Versus Life":

> If our age is "The Age of Science," our rulers, our legislators, our business men, our educators, our factory workers should give evidence

of comprehending, using and following the scientific method. In a recent volume the Dean of Canterbury says: "Our social and economic order is neither scientific nor Christian. When I read, as a headline in the *Observer* that Poland's good harvest was a severe blow to recovery, I recalled the words of an American professor of agriculture after seeing ten million acres of cotton ploughed under and five million pigs slaughtered: 'If this will bring national prosperity, then I have wasted my life.' The thing is monstrous, an age when science is frustrated." In the broader field of human relations, what do we see on the horizon? Conspicuous, certainly, are these: greed, force, faith and war. . . . In the last analysis, *war is murder and stealing on the part of somebody.* War is the extension of the practices of the jungle into modern life. The technique of modern warfare is modified by scientific discoveries, but the elements of war are certainly not scientific. Hence the persistence of war can not be laid at the door of science. It is due rather to the failure of science and conscience to modify human conduct. . . .

Applications of Science

The scientific method demands that we suspend judgment until we know the facts. It demands honesty, integrity and industry in ascertaining the facts. *The scientific method and dishonesty are incompatible.* But scientists are but human beings, and they frequently make mistakes both in facts and their interpretation. Now, *is our age conspicuous for honesty and integrity?* Is there less lying and deceit locally, nationally, internationally, today than yesterday? The answer is all about us. Modern propaganda, and a good deal in modern advertising, have the earmarks of lying as a fine art, rather than the character of honesty, truthfulness and accuracy of science. It is, biologically, evident that we will have to live with greed for some time to come. But the more serious question is: *Can human society survive without individual, social and national guile?* If the answer is "No," we probably have here the most fundamental conflict between the scientific method and society.

Before we can understand how to apply science for human benefit, the facts presented in this terse commentary have to be dealt with, and its concluding question categorically answered.

"Religion"

As to the religion that will be integrated with science, presumably Dr. Mather has some form of liberal Christianity in mind. But never have Christians been so confused as to what their religion actually teaches. Statesmen, generals, and certain embattled theologians find in Christianity a call to attack the enemies of God and Civilization with fire and sword. Several of the latter recently established a

new "religious" weekly to fortify the militant faithful in their belief that the Sermon on the Mount is really not inconsistent with the bigger and better battleships, bombers and tanks needed to destroy, once and for all (they hope), the minions of Satan. To such "Christians" as these, H. P. Blavatsky spoke half a century ago:

> . . . since you delight in calling yourselves Christians, . . . why do you not rather follow that which Christ says? And he distinctly commands you not to follow "them of old times," or the Mosaic law, but bids you do as he tells you, and warns those who would kill by the sword, that they, too, will perish by the sword. Christ has given you one prayer of which you have made a lip prayer and a boast, and which none but the *true* Occultist understands. In it you say, in your dead-sense meaning: "Forgive us our debts, as we forgive our debtors," which you never do. Again, he told you to love your enemies and do good to them that hate you. It is surely not the "meek prophet of Nazareth" who taught you to pray to your "Father" to slay, and give you victory over your enemies! (*The Key to Theosophy*, p. 69.)

To his four requirements Dr. Mather should add "intellectual honesty" and "clarity of purpose." There can be no good-will without resolute sacrifice, no science of social value without a true science of man, and no religious revival without the death of sectarianism and hypocrisy. Any program for reconstruction which fails to acknowledge these necessities is simply a vain repetition of glittering generalities, which must end in complete loss of faith and the reversion of modern society to the level of frank animalism.

Our Aging Population

According to the A. M. A. *Journal* for April 5, "Some time during the decade 1930-1940 the birth and death rates [in the United States] changed so as to pass the critical point at which the population would remain stationary." The 1930 birth and death rates were such that had they continued, the result would have been an increase of population of about 11 per cent per generation. The rates for 1940, however, indicate that if they remain unchanged, "the population of the United States will fail to maintain its numbers by approximately 4 per cent per generation." This trend is reflected in the present composition of the American population in terms of age groups. Persons of 65 years of age and over now number 8,956,000, an increase of 35 per cent over the number of persons in this group in 1930.

CYCLIC INTERLUDE

These are the impersonal facts, but what do they mean? Some long-term cycle of sub- or family-race evolution is probably involved in this trend; we are living in a period of physiological as well as psychical transition, and before the onward rush and drive of the next great evolutionary impulse is felt the American population may exhibit the portents of even more radical decline. The physical health of America is none too good, and the psychic and moral tendencies of the race provide a tragically unwholesome environment into which the forerunners of the new cycle must incarnate. One might suppose that the present population is slowly dying off because it is not *fit* for parent-hood of the class of egos who should normally be taking on bodies at this time. Instancing the modern irreverence toward marriage is the fact that, during 1940, in one of the populous counties of Texas, there were 2,200 marriages and 1,900 divorces. Similar figures for a California county revealed almost half as many divorces as marriages.

RECORD OF JUVENILE CRIME

Sociologists all over the country are gravely alarmed over the mounting toll of crime and delinquency among children from broken homes. Last month, speaking at the commencement exercises of Boys Town, in Nebraska, J. Edgar Hoover, Director of the F. B. I., told his audience:

> Today, as you know, nearly 20% of our crime is the work of persons who have not yet even reached the voting age. This means that nearly one-fifth of all murders, of arson, thievery, robbery and other outrages against our laws are committed by persons of immature bodies and immature minds, persons who should be on the threshold of useful life. Certainly, this condition falls tragically short of the ideal of American citizenship. It is not a pleasant picture. It is not a healthy outlook. It is not a normal condition when a nation such as America must bow under the disgrace of a set of circumstances in which one-fifth of our most deadly outlaws, our murderers, our machine-gunning desperadoes, have not yet reached voting age. It becomes incumbent upon all of us, therefore, to recognize and admit the causes for such scandalous conditions, and, reaching beyond, to seek the means by which they may be remedied.

THE CHILD AND THE HOME

Until recently there has been little conception of the hideous wounds that may be inflicted upon the inner nature of children through the separation of their parents. Psychologists, with whom,

in this instance, theosophists can agree, have learned that the elements that make up the psychic life of a child—his relations with his mother and father, playmates, and all the circumstances of a natural home environment—are not separate factors of experience, but a *unity,* a sensitive organic matrix, to him. The shock of quarrels, emotional violence, and finally separation may do irreparable damage to the trusting nature of little children. How can we expect them to grow into orderly and useful men and women, after being exposed to such disastrous and disillusioning influences?

Proponents of easy marriage and divorce have always argued that loosely bound marital ties are a protection against illicit relations. The records do not agree. Today some 200,000 illegitimate children are born each year in the United States—an increase of 12 per cent over illegitimacy in 1929. Divorces and lax morals go hand in hand. This problem has become so formidable that several states, California among them, have under the guise of humanitarian considerations adopted a type of birth certificate which conceals the question entirely.

Stemming the Tide

How is this moral pestilence to be combatted? It would be foolish to rely on social legislation, even supposing that a majority of law-makers could be brought to favor severer measures. Legislation against weakness of character only exasperates by placing obstacles and difficulties in the way of impulses that must be controlled at their source. Nor can we anticipate much relief through education as presently constituted, religious or otherwise. It seems likely that the tide of self-indulgence will run its course until consequent suffering begins to awaken the race from its moral lethargy. This may come sooner than we think. There are still millions whose spiritual perceptions are only dulled by inactivity, who lack not good will but *guidance.* With these, theosophists will have opportunity to join, in various ways, and so all stand together in their determination to resist the degenerative influences of the times. Theosophists have more power than they may suppose in undertaking this mighty task. They have knowledge of the *Law.* They know that no desire is ever cured by its indulgence and that no effort is lost in a cause that must finally win out. They know that however difficult the right course, the wrong one is infinitely harder in the end. As knowledge of this sort moves into action, the foundations of the true Grihasta life will slowly be laid anew, and many will there be to build their houses of life upon the immovable rock of moral strength. The waiting may be long; it need not be fruitless.

PHYSIOLOGICAL MYSTERIES

Interesting parallel developments are to be seen in the widely separated fields of physiology and literature, moving toward a better understanding of the difference between the sexes. Half a century ago, H. P. Blavatsky pointed out that primeval mankind was hermaphrodite, and that the race will one day return to its original sexless state. She emphasized the fact that the soul lives on a plane above the level of sexual differentiation, indicating that male and female bodies simply provide specialized aspects of experience that will gradually be transcended as the Manasic being gains greater control over the kamic or psychic elements of embodied existence. The following extract from *The Sex Hormones,* by Dr. Robert T. Frank, shows how male and female potentialities are present in both the sexes:

> Today it no longer suffices to regard the female as feminine and the male as masculine, since the two sexes have hormones of the opposite sex in their circulation and excretions. Every physician is familiar with the bisexual *anlage* in the human fetus in which for months the female (müllerian) and male (wolffian) ducts are equally well developed. This fetal, anatomic hermaphroditism, which is transitory, after puberty is replaced by a permanent chemical hermaphroditism. How great a role the sex hormones of the opposite sex (i.e., male hormone in the female and vice versa in the male) play in physiology or functional pathology is as yet an open question.

MASCULINE AND FEMININE "RHYTHMS"

A discussion of masculine and feminine qualities in literature is provided in the New York *Times* Book Review for Oct. 27, 1940. In a "Letter to the Editor," Emily Barto comments from a point of view that may justly be called Theosophical. She speaks of "evolutionary transitions in the mind of man himself, which seems to sway back and forth in masculine and feminine rhythms, in the general as well as the particular sense." Theosophists might consider the assumption of a female body by H. P. B. as a governing influence in one of these rhythms during the last century, the latter half of which, Miss Barto believes, saw a return to equilibrium between masculine and feminine traits.

> After the Civil War [she writes] there came two generations of stabilization when men like Mr. Howells were concerned with life as it was lived in a world where leisure was balanced with a growing, constructive mental force. There was a harmonious rhythm of masculine and feminine balance both in the times and in men as individuals.

That American women novelists may weigh more heavily in the balance in the field of the novel is probably due to that same momentum in social evolution which has keyed her being to these vigorous measures. The advent of woman suffrage may not have caused this change, but the psychological and political status of women's evaluation of themselves may be a part of a vast, mental evolution of which suffrage is a small part.

Schopenhauer's "Admirable" Essay!

Miss Barto notes that "Up to the last fifty years, the deleterious comparison of woman's intellectual status with that of men seemed to be one of the favorite "indoor sports" of certain artistic and literary critics—undoubtedly with some truth." Schopenhauer, she feels, was a benefactor of women, despite his notorious misogyny, for his "admirable essay on women probably has done more to jar them out of their overfeminine lethargy and dependence than any other literary factor." H. P. B.'s "unfeminine" ways had the same "jarring" and liberating effect. Other of Miss Barto's remarks throw an interesting light on contemporary writers, in comparison with the authors of past generations:

The greatest women writers today are not necessarily masculine in physical appearance—rather, it is a certain functioning of mind having a strength usually attributed to maleness. It is as though she were caught up into the male stream that is flowing in masculine rhythms. Conversely, many psychologists recognize a certain feminine quality of mind in men of great imaginative genius—an intuitive perception considered as an essential of the feminine make-up.

In the last two generations, the male tempo of this country has been accelerated through its rapidly mechanized civilization, the last World War, the resultant depression and political—commercial transitions, and the threat of greater wars to come. . . .

Dreiser and Hugo

Compare the literature of Theodore Dreiser with that of Victor Hugo, as an extreme example. The first limits his American scene by an all-male view, while Victor Hugo's genius had a depth of understanding of the principles governing his world, not only philosophical, but intuitive to almost a maternal degree. The women of Dreiser are varied, but to the male taste and opinion. His men seem built upon the same mold—purely physical, all-male. One might say built purely for the masculine mind. No man could conceive a Jean Valjean but a man of extraordinarily feminine as well as masculine balance. His men are varied, seen through a woman's eyes as well as those of men.

> Women still think of the earth as a "man's world," and in affairs of government and commerce it undoubtedly is, but man is certainly making a mess of things in Europe, where, generally speaking, a woman's status has not been considered other than purely biological. It is doubtful whether Europe could, at the moment, produce an Anne O'Hare McCormick, with a literary gift of such a universal nature.
>
> If the tempo of maleness persists to accelerate revolutionary forces in man away beyond all hope of balance, for a period of decades, women may have to return to their purely biological status to replenish the race and help build what has been destroyed. In such a period the literary, artistic and creative standards of women would naturally be lowered until the intellectual balance is again restored.

Here a woman speaks in full awareness of the egoic equality of the sexes, yet with equal appreciation of the natural preservative function of women with regard to the race as a whole. Miss Barto writes as a philosopher, a universal "man."

ROTATING GALAXY

In 1893 Mr. Judge wrote of "the actual progress of the sun in an orbit of its own that cannot be measured by any observer of the present day, but which is guessed at by some and located in one of the constellations." (*Ocean,* p. 121.) Since that time there have been attempts to locate this center. (See THEOSOPHY XVII, pp. 142-4.) According to a recent calculation, we move about this center at a speed of about 180 miles a second. Stars nearer to the center move more rapidly, those farther away more slowly. Dr. Ralph E. Wilson of the Mount Wilson Observatory, who has gathered data on rotational speeds of various bodies (N. Y. *Times,* March 9), estimates that 200,000,000 years is the length of one great cycle of rotation about the galaxy. This figure falls short of the length established by Theosophy for the period of one *Manu,* or 306,720,000 years, yet Dr. Wilson may have discovered certain physical evidence of one of the great cosmic cycles. While present methods of calculation permit little more than scientific guesses as to the actual duration of such cycles, it is significant that astronomers now realize that the same law governing smaller cycles within our galaxy must apply to vaster aggregations.